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ADDRESS DELIVERED TO
THE ANTHROPOLOGICAL
INSTITUTE OF GREAT
BRITAIN AND IRELAND

AN ADDRESS

DELIVERED TO THE

ANTHROPOLOGICAL INSTITUTE

OF

GREAT BRITAIN AND IRELAND,

BY THE PRESIDENT,

E. B. TYLOR, D.C.L., F.R.S.,

AT THE ANNUAL GENERAL MEETING,

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1881.

THE PRESIDENT'S ADDRESS.

IN the present active state of our science, the attempt to give a general account of the Anthropological books and papers of the year would expend my hour in a heavy bibliographic catalogue. I will rather select for remark a few prominent topics.

The Anthropologists of the United States show increasing activity in investigating the native tribes within their borders, while something of genuine native custom and belief still stands out against invading civilization.

The Bureau of Ethnology of the Smithsonian Institution publishes an "Introduction to the study of Indian Languages," by its Director, Major J. W. Powell. For the guidance of all persons brought into contact with the native tribes, it gives a careful account of the philological points to be looked out for; and apart from this use, it has a philological value of its own. The Bureau of Ethnology also issues Lieut.-Col. Garrick Mallery's "Introduction to the Study of Sign-Language among the North American Indians, as illustrating the Gesture Speech of Mankind," which has been followed by a "Collection of Gesture-Signs of the North American Indians," printed only for distribution to collaborators, with whose aid a full and final work on the whole subject is eventually to be published. Former information as to the sign-language of the American wilds was scanty as compared with the present elaborate collection of signs, which are described with great care, and

even illustrated by drawings of the position of the hands and the movements of the arms in making the gestures. Among interesting American signs may be mentioned that for "stone," where the closed fist of the right hand hammers the palm of the left, a clear relic of the time (not long past) when the only hammer was a stone. As an example of the several variant signs current in different districts to express one idea, may be taken those for "horse;" sometimes made by the fore and middle fingers of the right hand, astride the edge of the left hand, like a man riding; sometimes with the two closed hands imitating a gallop; sometimes by the thumb and two first fingers joined at the tips, and held horizontally, while the fourth and little finger somewhat separate, so that the whole hand gives a fair representation of a horse's head with the ears. For an instance of the way in which gestures originally carrying an evident meaning may become abbreviated, so that a stranger cannot understand them, may be mentioned the sign for "old man" which a Cheyenne made by holding his right hand forward, bent at elbow, fingers and thumb closed sidewise. When he saw that Colonel Mallery did not understand him, he took a stick, bent his back, and completed the sign into the figure of a tottering old man leaning on a staff. Lastly, one instance may be cited from what may be called the grammatical part of the gesture-language, how one can show in signs the connection between two persons or things or actions, which in speech we express by the conjunction *and*. When seen, it is the simplest thing possible. For instance, the knuckle of the right hand struck smartly into the hollow of the left means "shot," and the two hands falling over means "killed;" then if these two signs follow sharply on one another, this makes a conjunction between them. So with the phrase, "the white men *and* I," the white men are expressed by the hand across the forehead to indicate the hat, and this sign is followed sharply by pointing to oneself to connect the two. Though the principle of the gesture-language is the same everywhere, whether among the wild hunters of the prairies or the deaf and dumb of our asylums, and, indeed, any human beings

can make shift to communicate with one another in gestures at first sight, yet strangers to a great extent will use different signs, which will only be intelligible so far as they take their sense straight from nature. People who have got into the habit of using conventional or abbreviated signs among themselves, must get out of this habit, and return to the simpler imitation to be universally understood. I say this more especially because of a passage in my "Early History of Mankind," where, fifteen years ago, I brought forward the gesture-language as a subject throwing much light on the working and history of the human mind. In speaking of the gesture-language of America, I observed that "the same signs serve as a medium of converse from Hudson's Bay to the Gulf of Mexico." Colonel Mallery takes exception to this, as liable to encourage the mistaken notion that the sign-language is identical throughout the Continent, whereas, in fact, no two tribes would use precisely the same "dialect," so to speak. Colonel Mallery, in another place, admits that when the passage is taken together with others, my remark must mean that the sign-language of different tribes is (what he and all who understand the subject know to be the case) the same in principle, notwithstanding divergence in detail. Still the passage is liable to mislead, through careless wording, and I intend in a future edition to make it more clear. The collection of gesture-signs from the American district is now altogether fuller than in any other wild region. Something has been done in Australia, especially in Brough Smyth's work on the "Aborigines of Victoria," and it is to be hoped that the circulation of these Smithsonian publications will cause the collection of sign-language in such districts as Polynesia. The study of the gesture-language of the deaf-and-dumb is not just now flourishing. The general introduction of articulation and lip-reading, while beneficial to the deaf mutes themselves, is tending to discourage the native converse by gesture-language. However, losing this is not to lose the evidence for science, for the forms of the gesture-language are implicated in human nature, and will always spring up afresh when circumstances favour. It is

satisfactory to notice that Prof. Steinthal's dissertation on the "Language of the Deaf and Dumb," written thirty years ago, is just republished in the collection of his minor writings.

The Smithsonian Institution also publishes an "Introduction to the Study of Mortuary Customs among the North American Indians," by Dr. H. C. Yarrow, as a guide to those who have opportunities of making further observation and record among the indigenous tribes. It not only serves this purpose, but is of value to the Anthropologist as a collection of burial customs, for those of America are wonderfully varied, including most which are known anywhere in the world. The most frequent kinds may be mentioned. Burial in the ground is common, often with wood over the body to prevent the earth from pressing on the corpse. Collection of the bones after the flesh has rotted away, and their preservation in ossuaries of the tribe, is often met with. Tree and scaffold burial, when the corpse is put up in a tree or on a platform out of the reach of wild beasts, and protected by basket work or a canoe-coffin, prevails across the continent. Cremation appears especially among the western tribes. The Nishinams of California have a legend of its introduction, as if they thought it not always the custom. In cist-burial, where a box or chamber of stone slabs protects the body, this may be the stone inner chamber of a mound or cairn, as in the Old World. Mummies, whether by natural drying or more artificial preparation of the corpse, are common. Urn-burial is not unknown, when the bones, or such as are not consumed on the funeral pile, are kept in earthen pots. The Caddos expose their dead warriors to be devoured by wild beasts like the old Persians. The cannibal practice of eating the dead is among the few funeral rites absent from this district of the New World. Among details specially worthy of remark is the Aleutian custom described by Dall, in vol. i. pp. 83-89 of the "Contributions to North American Ethnology," published by the United States Survey of the Rocky Mountain Region. In the large communal dwellings or yurts, where the inmates entered by the hole in the roof, descending by a notched upright beam, and the space within

was divided around into compartments like the state cabins of a steamer, the dead were sometimes enclosed in the apartment they had occupied while living, which was filled up with earth, while the other inmates remained in their rooms. This mode of burial in the communal house has been already noticed in relation to the chambered tumuli of England. Dr. Yarrow quotes Professor Whitney's account of the skulls from the cave in Calaveras County, near the Stanislaus River, not unknown to comic literature; it appears to have been a modern Indian burying place, and the skulls were not buried in the stalagmite but lay on its surface. Dr. Chesney gives a curious account of a Sioux practice of disposing of the dead man's effects by what he calls a "ghost gamble." The property being divided into lots, one Indian represents the ghost, and the others play against him; when one wins a lot of the goods he goes off with them. This gambling is now done with the white men's cards, but in old times the ghost play was done with the marked plum stones, which, as I have elsewhere pointed out, the northern Indians probably got from the marked beans of the Mexican *Patolli*, itself an Asiatic game.

An account of an Indian mound-interment may be mentioned, by Dr. J. Mason Spainhour, in North Carolina, who says that this remarkable burial will convince every Freemason that the American Indians were in possession of at least some of the mysteries of the order, and that it was evidently the grave of the three highest officers of a Masonic Lodge. The grave was situated due east and west, an altar was erected in the centre, the south, west, and east were occupied, the north was not; implements of authority (stone tomahawks) were near each body. This may be mentioned here as an example of the way in which old customs suggested by nature (such as burying towards the cardinal points) having found their way into Freemasonry, are fancied by zealous disciples of the craft to have originated there. Only lately statements have been made about Masonic signs among the natives of Australia; when we are told precisely what these signs were, we may

possibly be able to account reasonably for the savages using them.

Having mentioned vol. i. of the "Contributions to North American Ethnology," it may be added that vol. iii. has been issued, last year, the portly quarto on "Tribes of California," by Stephen Powers. Among its many facts, notice may be taken of one which appears in the first chapter, the use by the Károks of the Klamath River of a sharp stone gripped in the hand as the ordinary native weapon, armed with which an Indian "will face a white man and give him a handsome fight." It seems very likely that the hand-gripped stone implements of the Drift Period, especially those where one end is left for grasping, may have been in habitual use in this way. In speaking of the same tribes the utterance of a dead relative's name is noticed as the highest crime one can commit; it is the highest insult to the survivors, and may be atoned for by the same amount of blood-money as is paid for wilful murder, or they will revenge the insult by the utterer's blood. Their reason for this very common practice of not speaking the dead man's name is explained here: "At the mention of his name the mouldering skeleton hears in his grave and moans." We know how difficult savages find it to suppose even a corpse utterly dead, and may well believe that they think the corpse will be disturbed by hearing his name. Among the details blood-money was just mentioned. This "Indian money" is red scalps of woodpeckers, or strings of the dentalium shell. Rude as this currency is, the idea of payment has so thoroughly entered into the native mind, that the only legitimate marriage is purchase by strings of shells; a woman not thus bought is a degraded outcast. Not to go further into this important book, nor to do more than mention other reports of the United States Geographical and Geological Surveys as containing much Anthropological information, I am bound to add a remark neither pleasant to make nor to hear. While on the United States side so much labour and cost is expended in investigation and record of the indigenous tribes, why do not we receive

documents of similar value from the Dominion of Canada? There native tribes are numerous, and the Canadian Government and the Hudson's Bay Company may claim the merit of undertaking their practical management, preserving them with a kindly hand, and setting them to such occupation as they will take to. But they seem behind our other Colonial possessions, such as New Zealand and Australia, in the sense that the minute record of native tribes is a valuable contribution to human knowledge, the materials for which must be collected now or lost for ever. Surely if the remissness of British North America in dealing with its Anthropological material is clearly made apparent, a wholesome rivalry with the United States may stir those in authority no longer to lay themselves open to the charge of want of intelligence and public spirit in this respect.

In the Berlin "*Zeitschrift für Ethnologie*" (vol. xi) have lately appeared two articles of great interest to students of the zoological history of man. Dr. Barttels collects cases of extreme hairiness (hypertrichosis) in man. Notably among these are the hairy Birmese family, and, among Europeans, the hairy family of Ambras, so called from their portraits being at the castle of Ambras, near Innsbrück. Dr. Siebold has treated of these latter in the "*Archiv für Anthropologie*" (vol. x), but Dr. Barttels has gone further in their identification. There are portraits of the family at Vienna, recognisable as the same, while in them there is no extenuation of the beast-like appearance given by the shaggy hair, which in the Ambras portrait was softened down. The father, who in the Vienna catalogue goes by the name of the "hairy man of Munich," or "hairy baron of Munich," and who lived about 1550-1600, is wonderful for the hairy coat which covers his face, and has to be combed upright off his forehead to keep it out of his eyes; and his hands are equally shaggy. His wife, who sits by him, seems an ordinary good-looking German woman, but the two children inherit the father's type. The boy holds an owl, to which his brushed-hairy countenance shows an absurd likeness. Some other portraits are recorded as having come some years ago into the hands of a London bookseller,

F. S. Ellis, and Dr. Barttels asks if they can be traced in England. The hairy man of Munich and his family appear to be the group described by Felix Plater in 1583, who says he married a smooth woman (*mulier glabra*), and had two hairy children. If they are the same, we know from his account what would be inferred from the face and hands, that the hair covered the whole body. Cases like these, and others described by Dr. Barttels, will aid in the study of hairiness as a race-character, and in working out the relation of man to progenitors whose plentiful hairy coating contrasted with the meagre remnants of body-hair in our smoother race, such as the slight tuft on the back of the fingers. The other contribution is from Dr. Ornstein, Surgeon-General in the Greek Army, who sent a photograph of a soldier, with a distinctly-formed tail. The original, Nicolas Agos, of Livadia, aged 26, came in July last before the medical inspection and was passed as a recruit; as he turned to leave the room, there was noticed a perpendicular prolongation of the tapering end of the coccyx, projecting about an inch from the level of the skin, and which could be felt about an inch further in. It is not a case of *spina bifida* (as in the photograph of a Hindu child sent me by Mr. Lawson Tait), but a real tail; and Dr. Ornstein's strong expressions as to its bearing on the development-theory do not seem exaggerated. There is reason to believe that there are always a few tailed men of this kind living, but authenticated and published specimens of *homo caudatus* are rare in the extreme.

Professor Steinthal goes into the question of relation between Australian languages and others of the world. Bleek thought he saw in them traces of connection with the Bantu group of South Africa, while Caldwell traced a connection (also propounded by Norris), with the Dravidian languages of South India. Steinthal, after careful examination, pronounces both theories unsound, and the Australian language-family independent. He points out, what might be adduced as evidence in the opposite direction, that there exists in Australia a vowel-harmony comparable with that so often remarked on as charac-

terising the Mongolian tongues, a root with *a e i* vowels taking an *i* suffix, while a root with *o u* vowels takes an *u* suffix. Analysing the structure of the Australian sentence, Steinthal pronounces its free form quite incompatible with the fixed Mongolian forms to be found in Yakut or Hungarian. He notices a curious Australian point of formation, that real words such as things, persons, qualities, actions, begin with a consonant, whereas grammatical forms or suffixes begin with a vowel, which is unlike Bantu or Dravidian. The possession of an accusative marks the Australian as different from any but Caucasian languages. The forms are often very peculiar, thus *have* is difficult to express; "in-not-my-hook" signifies "I have no hook." Though their numeral system is poor, he thinks their type of speech higher than either Kafir or Dravidian, and considers their low state degenerate from defective subsistence. Among the many other topics discussed in the "*Zeitschrift für Ethnologie*" may be mentioned Dr. Jagor's visit to the Kanikars, in the Palamcotta District of South India. He found their tree-dwellings (of which he gives sketches) deserted for some years past, but the people feared they might have to resort to them again from the increase of tigers and elephants near their settlements. The villages of these Kanikars show how low barbarous tribes passing into agricultural life tend everywhere to organise society on a socialistic basis; they cultivate jointly, and divide the crops according to the numbers of each family. All the archæologists of Germany seem to be puzzling themselves over the origin of cup-markings in the old church walls, for which a wonderful variety of origins are suggested, even that they are bullet-marks. On the curious subject of ancient trepanned skulls a quantity of evidence is given. Professor Virchow's remarks on characteristics of skulls of low races is too extremely technical for me to venture on giving an account of it. The study of the development of the colour-sense has been active in Germany; but, so far as I can make out, is hardly yet completely enough worked out for a summary of results. Dr. Rabl-Rückhard suggestively draws notice to the fact that, while

such distinction as between blue and green are most inexact among the lower races, attention is concentrated on red, which most strongly affects their emotions. No doubt it is true, as the writer points out, that our otherwise irrational scarlet uniform has an extraordinary effect in terrifying the minds of barbaric enemies, related to its corresponding effect in stimulating the courage of those who wear it.

Dr. Arthur Mitchell's "The Past and the Present: What is Civilization?" raises several interesting questions as to the survival of early arts and ideas in the neighbourhood of modern culture. Travelling in the highlands and islands of Scotland, he was struck to see peasants of some education finding a summer lodging in those buildings of ancient type, though sometimes of modern date, the bee-hive houses, domes built of converging layers of rough stones and covered with growing turf. There, too, he noticed fragments of pottery unglazed, and not thrown on the wheel; and afterwards he made the acquaintance of an old woman who keeps up this pre-historic art, nowadays perhaps more for the tourist to buy as a specimen of modern barbarism than for serious competition with Staffordshire. Dr. Mitchell found the spindle in use in several districts, not many miles from factories with their improved machinery; while, in districts where it has gone out of use for a few generations, it has been so forgotten that, when the spindle-whorls are picked up, they are kept as "adder-stones" for charms. Dr. Mitchell insists on the real and important argument that low arts do not always prove low capacity, for there are often practical reasons why they should be kept up. No doubt there is economy in the old women filling up with the spindle (as in France and Switzerland) hours which would otherwise be wasted. And there are districts where it would not pay to send corn 20 or 50 miles to be ground by the best machinery, so well as to grind it at the rude Norse water-mill on a brook, or let the women grind it in the old-fashioned quern at home. All this and much more evidence forms for Dr. Mitchell a theory of civilization opposed to the prevalent mode of

measuring it by industrial arts, and looking rather at general conditions of well-being. The view that he adopts, that civilisation is the opposing force to natural selection, doubtless has a true side to it; the weak and helpless, who in lower culture would perish in the struggle for existence, are in the higher culture preserved and helped. There does not seem anything really antagonistic in this to any well-considered and guarded theory of evolution of civilisation, for the preservation of weak, but in some respects valuable members of society is the act of a well-organised corporate body doing its best for itself. Dr. Mitchell's frontispiece of the cripple on the blind man's back, as a type of civilisation, may serve to illustrate this view. In low culture only the individuals who are capable all round will survive, but in high culture, those who can see but not walk, or walk but not see, are cared for by the organised society, for though incomplete they are valuable. One of the best points in this suggestive book is the author's description of the outcast tinkers living in the Hawick caves, in some respects low and brutal as savages, though by profession belonging to the Iron Age. His weakest point is his taking, as rough and savage, implements and arts which are really much advanced; thus the hand-quern is a machine only known to civilised nations, and the spindle, simple as it is, represents a great advance beyond spinning thread between one's hands like the New Zealanders do. I must not give the inference that Dr. Mitchell resists in any thoroughgoing way the doctrine of development in culture, and he does the fullest justice to the survivals from ancient stages of barbarism to be found in Scotland;—the holy wells and rag-bushes; the burying of a live cock, still occasionally practised as a cure for epilepsy; the prohibition of iron and matches when the sacred fire was carried round the fields; and the curious persistence with which the mourners at a funeral, no longer having to bury the dead under a cairn, still build a little conical one 4 feet high at the place where the funeral procession halts.

Prof. Ray Lankester's lecture on "Degeneration" to the British Association, Sheffield, 1879, since published in the

"Nature" Series, though its purpose belongs to general Biology, has a special bearing on Anthropology. Its argument is to bring into view the importance in the history of life of those forms where the tendency has not been toward increased elaboration, but falling off in organisation takes place, as where the animal, becoming parasitic or fixed, obtains its food without hunting for it. Then legs, jaws, eyes, ears degenerate away, and the active crab or insect becomes a mere sac, absorbing nourishment and laying eggs; or the swimming nauplius fixes its head against a piece of wood, and becomes a barnacle with organs of touch and sight atrophied, and legs only serving, as it were, to kick its food into its mouth. It is a just comparison that human civilisation, being in like manner subject to the laws of evolution has its phases of degeneration as well as of progress.

As we know, the arguments on early and barbaric marriage laws as throwing light on primitive society have long been going on, and since the first mutual criticism of Mr. M'Lennan and Mr. Morgan on the relative claims of their schemes to reconstruct the early social condition of man, a certain acrimony has found its way into the discussion. Perhaps this may have distracted some minds from the purely scientific study of the problem into partisanship of one or other side. But, on the other hand, it has given liveliness to a somewhat difficult and technical discussion. The public does not object to these argumentative contests, probably with a well-founded feeling that they thus avoid being put helplessly in the hands of a single school of thinkers who praise and back one another. A warm personal controversy secures the public, that what is advanced on either side will be sharply criticised on the other; indeed, that when theorists fall out, students will come by their own. Among recent works of importance in the problem of primitive society is the volume by Fison and Howitt on the Kamilaroi and Kurnai tribes of Australia, with special reference to their laws of marriage and descent. Though this is Mr. Fison's first systematic work on the subject, he has long been engaged in its study. Indeed, it was he who obtained, years ago, the

curious statement of Mr. Lance that the intermarrying groups of Australia were actually united in a kind of limited communal marriage. This statement became one of the foundations of Mr. Morgan's ideal scheme of the development of marriage, in his "Ancient Society." Mr. Howitt is the well-known Australian explorer. Both Fison and Howitt, brought up, so to speak, in Morgan's school, remain, in most respects, disciples of his. For my own part, I may express an opinion, which I fancy will be shared by many students, that while M'Lennan, Lubbock, and Morgan have contributed much to the solution of the obscure problem how primitive society was organised, they neither singly nor jointly have yet untied all the turns of this complex knot. They have all come by different methods to look to an original system of what has been called communal marriage. But as to the steps by which the transition was made to more developed institutions, there is great difference of theory. In some respects it seems to me that the new evidence in this book tends to modify the previous conclusions. The alleged effect of female infanticide in bringing on capture of wives is not supported by the evidence from Australia, where the children abandoned are as often boys as girls, for girls as food-gatherers are as valuable to the tribe as lads. The view that communal marriage was broken up and exogamy brought on by capture, which for the first time gave the warrior an individual property in a wife, may, perhaps, be squared, but not quite easily, with the Australian rule in some tribes that a man may not have a wife when he has captured her, unless she is of the class he is bound to marry into. On the other hand, Fison's ingenious arguments seem often too ingenious. He attempts to account for the widespread custom of avoiding the mother-in-law by the fact that she, being of the same class with her daughter, would be theoretically her own son-in-law's wife, which awkward combination is prevented by the two utterly avoiding one another. It is not easy to see, however, why this should cause the man to avoid his father-in-law also, which he does in Australia and all over the world. The great fundamental

difficulty of the whole matter lies in the explanation how men, beginning with what Morgan calls the consanguine family, where marriage was unrestricted, moved into a more advanced stage. Morgan treats the change as an early but most important reform in society to restrict this state of things to more limited marriage, excluding the nearest blood-relatives: and Howitt takes much the same view. But the question is, how could man in a state of extreme rudeness be considerate and politic enough to become conscious of the evil and the remedy? We must ask for more perfect explanation before receiving such a theory as proved. No man knows a savage's mind better than Fison does, and he is so impressed with the difficulty savages would find in taking such a step, that he calls in supernatural aid to help them. In fact he falls in with the ideas of the Dieri natives, who have a myth that the tribe becoming sensible of the evils of breeding-in, the old men called on the Great Spirit, who told them to divide the tribe into branches, each with a different clan or *murdu*, and to cause a man not to take a wife of his own *murdu*. Mr. Fison will not, perhaps, gain many adherents in explaining savage institutions by ordinary natural processes as far as possible, and then, because he finds a problem too hard, bringing in a supernatural cause, which thus is degraded into a result of the enquirer's ignorance. But one cannot more strongly put the difficulty of the problem than by seeing that it has driven a writer so ingenious in devising natural explanations, to abandon the attempt. I have spoken at some length of this volume, regarding it as a new move in a discussion of early society which will lead us far before we have done with it. But it is abstruse and difficult in the extreme, and I hope to deal with it fully and with the necessary care and reservation at some future time, and would ask that the present remarks, made to call attention to it, may not be themselves criticised as a deliberate move in the controversy.

I have now to make brief mention of our own papers during the past year. On the ground which the French Anthropologists regard as Anthropology proper, namely, the physical study

of man, our most important contribution is Professor Flower's account of the skulls of the Kai Colo, or mountaineers of Fiji, the most dolichocephalic of mankind, with an index of 66. Many of us who are not profound anatomists, though sensible of the general value of skull-measurements as bearing on race, have been apt to think their study in the hands of craniologists running into unprofitable minuteness and complexity of observation. But no one could have heard Professor Flower's paper without feeling that the results of minute comparison are justifying themselves when they come to be generalised. The systematic regularity with which various skull measurements show themselves capable of being traced by numerical averages from these pure-bred Kai Colo to the mixed coast-tribes, is an instance of arithmetical determination of race which is a great step towards making Anthropology an exact science. To our eminent foreign associate, Dr. Topinard, we owe a valuable set of instructions for process of body-measurement, a difficult task for the inexperienced hands of the non-medical traveller. Though our science has lost Broca, a loss of which we have already spoken to-night, the French Anthropological Society will doubtless continue to move on the lines of investigation which that distinguished man did so much to start it upon. Dr. Beddoe contributes an account of "Anthropological Colour-Phenomena in Belgium," &c. The specimen of a stone implement of palæolithic type from Algeria, exhibited by Sir John Lubbock, brings the problem of the antiquity of man into a new district. Mr. R. P. Greg adds to our knowledge of the early civilisation of Egypt, by a paper giving new localities where flint flakes are found; but more worked implements, such as scrapers and hatchets, are scarce, as if the flakes were carried away for finishing. Stone celts are very rare in Egypt, probably, in Mr. Greg's opinion, from the early use of bronze, with respect to which he also remarks on the absence of the flanged and socketted celts so common in Europe, as separating our bronze age from the early bronze age in Egypt. He also mentions apparently palæolithic implements as found by Mr. Calvert on

the Dardanelles. Mr. Hodder M. Westropp, in a paper on "Jade Implements found in Switzerland," disputes the Asiatic origin of the stone, but without referring it to any precise European locality. The question is interesting as bearing on pre-historic trade-routes. Mr. Carmichael gives an account of Poliakoff's pre-historic researches in West Central Russia, and Mr. W. D. Gooch describes the stone implements of the well-known black-earth level met with in the steppes of South Russia. He mentions the great number of burial mounds and the mysterious stone figures which have long puzzled antiquaries; these, he says, are now degraded to gate-posts. Mr. Gooch, in a paper on "The Stone Age in South Africa," attempts to refer the implements to several geological periods, beginning with implements of palæolithic type in glacial beds, and following on to the modern alluvial period. This first attempt to divide the Stone Age and connect it with geology in Africa is likely to lead to important results. We have also information on pre-historic finds and stone implements in Russia, by Prince Paul Poutiatine. Mr. W. J. Knowles' "Flint Implements from the Valley of the Bann" notices some peculiar tongue-shaped implements from split pebbles, and tanged heads for fish spears of remarkable rudeness. The problem of the antiquity of the "Stone Age in Japan," especially as determined from the shell-mounds, is treated in an important paper by Mr. J. Milne, who considers that the period from pre-historic to modern times is represented in these rubbish-deposits. The newer archæology of our own country is represented by the notes on the "Romano-British cemetery at Seaford," by Mr. Hilton Price and Mr. J. E. Price; and on "Camps on the Malvern Hills," by Mr. F. G. Hilton Price.

Dr. Gustav Oppert's paper on "A classification of Languages on the basis of Ethnology," is an outline of a scheme of division founded on distinction between "concrete" and "abstract" languages, which is more fully described in the author's work on the subject.

Mr. Francis Galton's paper on "Visualised Numerals," has

excited great interest, with its set of diagrams of the forms in which the numbers arrange themselves before the "mind's eye" of those who have this peculiarity, which I am, perhaps, a competent person to appreciate from my absolute want of any trace of such a faculty. A surprising amount of evidence now comes into view on this interesting point in the history of mind. I will only mention a neighbour of mine, Dr. Meredith, of Wellington, who tells me he has for many years amused his friends by giving them sheets of paper to draw the set of numeral figures as they see them. His own mental diagram is a little hill and valley line, suggested, he thinks, by the Welsh landscape of his childhood. Mr. Alfred Tylor's paper on a "Method of expressing Change of Specific form in the Organic World," dealt especially with the problem of ornamentation, working out with a fine series of diagrams the principle that ornament is the manifestation of real structure. The meeting which heard the paper considered that this theory at least met one of the most important causes of ornamentation, whether in the designed patterns of man or the contour and markings of animals.

The well-known African explorer, Dr. Holub, gave us a valuable discourse on "The Central South African Tribes." He is sure that the famous ruins of Monomotapa were the work of no tribe at present found in South Africa. The shape of the blocks of granite, narrowing inwards, and with a curved outer face, which were put together without cement, reminds one of the Peruvian masonry. A striking contrast to these old fortifications are the present Koranna dome-huts of branches covered with mats. Of Mr. Fison's Australian researches I have already spoken at so much length, that as to his two papers read before us this year, on "Fijian Burial Customs" and "Land Tenure in Fiji," I will only say that their extraordinary accuracy makes them valuable evidence for future writers on early institutions. When the paper on "Religious Beliefs and Practices in Melanesia," by the Rev. R. H. Codrington, is printed, it will be found to contain a minute account of an almost unexplored district of theology. We have by this time become

used to finding complex and interesting religions among tribes, whom superficial travellers have remarked on as people from whose minds all ideas of deity and worship were absent.

Mr. Calvert's paper "On the Asiatic shore-line of the Hellespont," where he adduces evidence that the sea has long been encroaching on the land, has archæological interest with regard to the site of Troy. It will be found printed in the "Ztschr. f. Ethnologie," with remarks by Prof. Virchow. Mr. Howorth gathers together from the Byzantine historians and other sources the evidence of "The Spread of the Slavs and Bulgarians." Mr. Wylie gives from a Chinese authority, the Tseen Han Shoo, a quantity of documentary records on the Western Regions, of which the anthropological value lies in mentions of old national divisions and characters. One of our last meetings heard a discourse by Mr. Boscawen on "Hittite Civilisation," which treated of the evidence which has of late brought this ancient nation into prominent notice. But, both as to their inscriptions and their history, much has to be done before the anthropological place of the Hittites can be exactly fixed.

Mention should be made of "Nicobarese Ideographs," by Mr. Valentine Ball, and Mr. Pryer's communication on "Tribes of North Borneo." Mr. Peter Bembridge's paper on "The Aborigines of Victoria" is founded on close personal knowledge of native tribes on the Murray River and elsewhere, and details of interest are given as to marriage relations, kitchen-middens, &c. It has been generally considered that the cookery of the aborigines did not include boiling, but the author mentions coming on a party of natives not yet at all Europeanised, and finding that they had been boiling shrimps in a wooden vessel put on hot ashes. He also describes their spinning opossum fur into string with a spindle, and it will be desirable to ascertain whether (contrary to general opinion) there is any reason to suppose this instrument was known to them before contact with Europeans. The descriptions of native medical treatment by the sweating-bath, bleeding, &c., are also of interest.

Mr. Staniland Wake's "Notes on the Polynesian Race"

corrects a popular misapprehension as to the brown Polynesians being almost beardless; he also discusses the use of the bow and arrow in Polynesia, arriving at what I believe is the most usual opinion, that it came with them from Asia, though in some islands (as the Tongan) it has come down to mere sport like rat-shooting, and in others (as in New Zealand) it has disappeared altogether. The same anthropologist has made a new trial at the vexed problem of the "Origin of the Malagasy." Mr. Rowbotham's paper on the "Development of Music in Prehistoric Times" deals with the sequence of the musical stages marked by the drum, the pipe, and the harp, and the connection of this progression with the development of melody and harmony I have given evidence and argument on the "Origin of the Plough and Wheel Carriage," attempting to trace these great instruments of civilisation stage by stage,—the plough from the rude hoe made from a bough with a pointed side-branch, the wheel carriage from the trunk of a tree used as a roller.

It is to be hoped that the Institute may have in a publishable form the remarkable anthropological facts from New Ireland, of which Mr. Wilfred Powell gave a verbal account. Much the same may be said of Dr. Dally's remarks on articles exhibited from British Columbia. The mysterious pictures of eyes, &c., on the canoes, huts, and other objects, appear not to be mere decoration, but to have a picture-writing significance, which, now that attention has been called to it, may, it is hoped, be found and recorded before it dies out.

In now resigning this chair to an already tried and successful President, General Pitt-Rivers, it may not be inappropriate for me to express a hope that his Museum of Weapons, which illustrates so many problems in his History of Civilisation, and has been already in its collector's hands so fertile a source of new ideas, may in some shape become a national institution. It is not a small duplicate of the national ethnographic collection of the British Museum, but something of different nature and different use. It is not so much a collection, as a set of object-lessons in the development of culture, and the student whose mind is

unprepared to visit intelligently the British Museum collection, may gain by preliminary study of the Pitt-Rivers collection an idea of development which will be a natural framework for further knowledge. He will know better what to look for in the vast galleries of the British Museum, and how to appreciate its meaning when he sees it. It only remains for me to thank the office-bearers and other members of this Institute for the indulgence which they have given to my attempt to discharge the duties of President under many disadvantages, among them that of living at a distance too great to allow of my attending all the meetings and committees.

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